/177 cont'd/

585 the payment of the purchase price, and to the delivery of the "merchandise" by her owners; in addition one has the admission of the girl into the bridegroom's clan and the sacrifice made by her to the god of the hearth of her new family: the whole followed by a dinner and entertainment.

But finally, why spend money for a girl? Why admit a new member into the family? Why is marriage among these peoples the great work of life? They know well why, these peoples! I suppose that they say so like the T'ou-jen in the ritual prayers, in the blessings: that they say it to those from whom they await its realization, and that exactly at the moment when the bride makes the prostrations.

This is why I consider this ceremony as the chief ceremony in marriage among these peoples.

905 The few rare materials which this study presents to us prove amply that the civilization of the T'ou-jen is far from being homogenous, and that we find ourselves here in the presence of cultural elements belonging to different types of culture.

/178/ After studying the history of this people in Kansu, its environment, its neighbors, its social, political, and religious life, we shall be better able to understand the complexity of its civilization and the origin of the cultural elements we find in it.

The T'ou-jen, separated radically for hundreds of years from other groups of their race, confined in a lost corner of Kansu, surrounded by peoples having a culture of a type different from theirs, and having themselves changed their kind of life since their arrival in the new habitat, present a very complex problem to us, whose data must be well known before it can be solved.

114 So we reserve our conclusions for later, trying above all to furnish as faithfully, as completely, as possible all the ethnologic and historic materials.

5:Schram M-5 (1911-1922)1961 AE9 Monguor AE9

Tibetan tribes. However, nowhere is recorded in this section the name of a t'u-ssu. Records about the t'u-ssu do not reach as far as 1895. 175x 795 579 628

Here we must close the chapter of the history of the Monguors during the Ch'ing dynasty, but a few words more will help one to understand the terrible devastation wrought in Huangchung during this revolt.

In the tenth moon, when the situation was completely out of hand, General Tung Fu-hsiang arrived with a strong army from Turkistan. He first went to Ho Chou and Hsun Hua, the centers of the revolt, ruthlessly murdering the Mohammedans in the way they had behaved with the Chinese. Then he pacified the Salars of Pa Yen Jung and the entire region south of Nienpei, along the northern borders of the Yellow River, all in the same bloody way. He went to Tat'ung and Pe-ta, and reached all the strongholds and fortified villages of the Mohammedans north, south, and east of Hsining, one after another, devastating the country and slaughtering the people.

In the second moon of 1896 the revolt was quelled. The remaining Mohammedans, having no way to live, fled toward Kokonor. The Tibetans and Mongols in Kokonor had been prevented from keeping in readiness to exterminate the rebels, pursued by the army. Small groups of them fled to Turkistan across the southern mountain range and submitted to the officials of Turkistan; most of them died from starvation and cold in the middle of the winter.

In 1920, traveling in the country, one encountered ruined villages and cities which told the story of both terrible Mohammedan revolts and this made it easy to understand the hatred which today still smolders in the hearts of Chinese and Mohammedans against each other in Kansu province. 175x

This first part of the book sheds light on the hopeless situation on the frontier regions during the Ming time. 175x 105

On the one hand, the uncouth Mongols were unable to organize a united front for the recovery of their lost empire; they were divided and subdivided in groups, fighting each other under the leadership of chieftains, seething with hatred and killing one another. They tumbled back into barbarism, invading the frontier regions, plundering, ravaging the country, abducting and killing the people. In Huangchung, East Kansu, and Kokonor they ruined and scattered the Tibetan tribes, reducing them to the level of slaves.

[P. 69(A)]

5;Schram M-5 (1911-1922)1961 AE9 Monguor AE9

On the other hand, the few demoralized Chinese troops, unable to cope with the situation, tried only to defend the few cities and strongholds, barricading themselves behind the walls, looking at the destruction wrought around them. Their forces were too feeble to pursue mighty bands of invaders. They were afraid to enter into the barren unknown Mongolian and Tibetan countries, exposed to ambushes of enemies, to lack of food and provisions, and to extermination. The defenders of the cities had little or no communications between them as the country was too extensive. They did not muster their scattered forces to fight in pitched battles and liked better to take it easy behind the fortified walls.

All the imperial orders issued to the officers during the Ming time, as will also be read in the second section of the Chronicles, enjoined them to obey their superior officers and not to act independently; to send messengers to keep contact with each other; to muster troops and fight in pitched battles; not to be lazy, sitting with a wait-and-see attitude behind fortified walls; and always with threats of severe punishment for high as well as for low officers, who did not comply with the orders.

Very seldom was a new strong army sent to save a critical situation. When this happened the invaders fled, but they returned after the departure of the troops.

In these circumstances it is easy to understand that a lot of abuses must have existed among the troops garrisoned for long times in the frontier regions.

The imperial orders constantly enjoined the officers not to mix with the affairs of the civil administration, not to oppress the people, or impose taxes, exactions, etc. The people during the Ming dynasty suffered during two centuries from the inroads of barbarians, the oppression of the troops, and the maladministration of a dynasty becoming more and more effete.

In the Ch'ing dynasty the invasions of Mongols subsided a little until 1723, when bLo-bzang tan-chin launched his terrible revolt which might have caused the loss of Huangchung. Fortunately it was quelled with troops of Szechwan commanded by chiefs equal to the situation.

Then the revolts of the Mohammedans, more ruthless than those of the Mongols wrought terrible havoc, and a tremendous number of Chinese, as well as Mohammedans, lost their lives.

The Monguors had a hard time during these centuries, but remained faithful defenders of the empire.

[P. 69(B)]